We wish we had more assistantships available. But we cannot serve more students without additional faculty resources, which are highly unlikely; also, the budget situation in Indiana is not much better than most other places, and it is unrealistic to expect additional assistantship positions. If anything, the number may decrease somewhat.

There is good news and bad news about student affairs on the Bloomington campus. First the good news. Last summer student affairs was reorganized once again. We are now back to a single division headed by our colleague, Dick McKaig. We are delighted, of course, that various areas of student affairs are now consolidated under the leadership of such a fine professional. The bad news is that Tom Hennessey will retire at the end of this academic year. Several events are planned to pay tribute to Tom. Contact the Department of Residence Life (812-855-1764) for details.

Elsewhere in this issue you will find a letter from me explaining how you can help keep the *Journal of the Indiana University Student Personnel Association* viable. I hope you will read the letter and act accordingly.

Finally, we are excited about the prospect of moving into the Center for Excellence in Education in August. For many, the completion of this state-of-the-art teaching and research facility, ten years in the planning, is a dream come true. Please stop by and see us at our new address when you get a chance. Also, stay in touch and continue recommending IU to outstanding prospects. We are very grateful for your continuing support.

The Black Culture Center and its Relationship to Campus Climate and Institutional Culture

Crystal K. Johnson
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African-American students at predominantly White institutions of higher education have historically reported feelings of socio-cultural alienation, isolation, and dissatisfaction with the campus environment (Cheatham, 1991; Flemming, 1985; Sedlacek, 1987). Studying campus climate issues for African-American students is becoming increasingly important for two reasons. First, professionals within higher education have emphasized the importance of commitment to diversity and the need for a supportive environment for minority students (Carnegie Foundation for the Advancement of Teaching, 1990). Despite the increased attention, the proliferation of racist incidents and racial tension on college campuses has threatened the academic, social, and interpersonal comfort of African-American students. Second, student retention has become an institutional priority due to demographic shifts in the nation's growing minority population (Rainsford, 1990). African-American students' perceptions of the campus environment are critical to their retention. Their perceptions of campus environments as inhospitable and alienating increase their likelihood of attrition (Green, 1989). Currently, attrition is a particular problem for African-American students, who are twice as likely as their peers not to return after their first year of college (Report of the Minority Enhancement Council, 1991).

The purpose of this study was to contribute to the research on culture centers for African-Americans on college campuses. Specifically, this study assessed the relationship between the Black Culture Center (BCC) and the campus climate as perceived by African-American students, the general student population, and campus administrators and student leaders at Indiana University-Bloomington, a predominantly White public university with 35,000 students.

The following research questions were addressed: 1) Does the BCC at Indiana University enhance African-American students' feelings of support and belonging on the campus? 2) Is the BCC meeting the needs of the African-American student population? 3) What is the White student population's level of awareness regarding the BCC? 4) Are the administrators and student leaders supportive of the BCC?

After a review of the related literature, the study's methods and results are presented, as well as its limitations. Recommendations and conclusive remarks follow.

Literature Review

Current research suggests that diverse perceptions of an institution's environment result from heterogeneous subgroups that exist on college campuses (Kuh, 1990). Recent studies of African-American students on predominantly White campuses indicated that this subgroup perceives campus climate differently from most White students on these campuses. African-American students have reported feelings of alienation and generally negative perceptions more than their White peers (Steward, Jackson, & Jackson, 1990).

deArmas and McDavis (1981) administered the College and University Environments Scale (CUES) to White, African-American, and Hispanic students and found that students of different cultures perceived the same college environment in significantly different ways. African-American students perceived the environment to be less hospitable, less supportive, less tolerant, and less welcoming than did White students at the same institution.

Regarding the high attrition rates among African-American students, Bennett and Okinaka (1989) also reported significantly stronger feelings of social alienation and dissatisfaction among the African-American population than among White students. Allen (1985) reported similar findings in a study of African-American undergraduates at eight predominantly White campuses. The majority of subjects reported feelings of discrimination and lack of integration into campus life as well as dissatisfaction with the small number of African-American faculty, students, and staff.

Ponterotto (1990) found the small number of African-American faculty, students, and staff to be one of two integral issues of campus climate for African-Americans. In addition, Ponterotto indicated that the institutional values system also affects campus climate. Institutions that emphasize and demonstrate appreciation for culturally diverse value systems create more positive, affirming environments for African-American students (Cheatham, 1991; Ponterotto, 1990).

Culture centers are one vehicle for creating an affirming environment for African-American students. Ethnic culture centers on predominantly White campuses validate the presence and visibility of a cultural group and represent the institution's acknowledgment of that group's importance to the campus community (Young, 1991). The first culture centers for African-American students were established in the mid-1960s as offshoots of the Civil Rights movement (Young, 1991). These centers served as safe havens in an environment perceived by African-American students as hostile, alienating, and indifferent. Young stated that effective minority culture centers provide two services: advocacy for minority students and introduction of cultural pluralism for majority students.

Although there is much literature on African-American students' perceptions of campus climate, there is little research on African-American

culture centers in relation to campus climate. Indeed, the only study found which specifically addressed cultural centers is Young and Krohn's (1989). These researchers sampled major universities in the eastern, midwestern, and southern states regarding the existence of African-American cultural centers. Of the 176 institutions that completed the survey, 38 percent reported the existence of a center on their campuses. Forty-four percent of those without a center indicated that the desire for a center had been expressed by students (58 percent), staff (36 percent), and faculty (32 percent).

Methods

A multi-method approach was used to assess the impact of the BCC on the campus climate of Indiana University. Conducted during the fall of 1991, the study combined quantitative and qualitative research techniques. The methods in this section are presented in a five-part format: 1) historical background, 2) physical structure, 3) informal interviews, 4) in-depth interviews, and 5) focus groups.

Historical Background

The assessment team members researched the historical context of the BCC through an examination of literature on the history of Indiana University obtained from the University Archives and through personal interviews regarding the tradition of the BCC. In addition, the Director of the BCC and the Dean for Afro-American Affairs provided the research team with specific documents on the history of the Center.

Physical Structure

Although the focus of the study was not to assess the physical setting of the BCC, the architecture of the building was examined to provide information on the physical milieu of the building (e.g., structural features, functional uses of the Center, physical accessibility, maintenance of the building, and physical symbols).

The assessment team visited the BCC for one hour. Each team member independently noted the physical milieu of the Center. The collected data were compiled into an in-depth description of the physical environment.

Informal Interviews

The purpose of the informal interviews was to gain a broader understanding of the visibility, functions, and significance of the Center from the perspectives of the general student population.

Participants. Data were drawn from 82 undergraduate and graduate students enrolled at Indiana University. Fifty-four percent of the respondents were women. The sample was 78 percent White and 11 percent African-

American. The remainder of the sample (11 percent) were neither White nor African-American and thus were excluded from the analyses. Class standing of the sample was 27 percent first-year students, 18 percent sophomores, 26 percent juniors, 21 percent seniors, and 8 percent graduate students.

Instrument. A six-item questionnaire was developed by the assessment team to guide the informal interviews. The questionnaire elicited information regarding knowledge of the existence of the BCC, awareness of the location, familiarity with and use of the Center, awareness of the functions occurring within the physical structure, understanding of the purposes of the BCC, and perceptions of the need for the BCC. Demographic data concerning respondents' gender, race and/or ethnicity, and class level were also collected. The orally administered questionnaire took 7-10 minutes to complete.

Procedure. Individuals were randomly approached at several sites across campus and asked to participate voluntarily in the study. Student status was confirmed, and non-students were excluded from the sample. The responses were noted during each interview.

Results of the informal interviews were analyzed using both quantitative and qualitative techniques. Frequency counts were used to analyze the first three items on the instrument: 1) Is there a BCC on campus? 2) Do you know where it is? 3) Have you been there?

Data collected from the remaining questionnaire items regarding functions, purposes, and perceptions of need were grouped to determine common themes or categories of responses. Items that elicited clear categories of responses were analyzed using frequency counts. Non-quantifiable information was discussed by the research team to identify commonalities and themes that could be presented in descriptive form.

In-depth Interviews

Participants. The sample consisted of three administrators and two student leaders at Indiana University. These individuals were selected because of their significant roles on campus and the perspectives they could provide on the BCC. The sample included the Director of the BCC, the Dean for Afro-American Affairs, the acting Vice Chancellor for Campus Life, the President of the Black Student Union (BSU) and the President of the Indiana University Student Association (IUSA).

Instrument. General guidelines were developed for the oral interviews. Participants were asked for their opinions on the functions and purposes of the BCC, the impact of the Center upon the University and student body, students' perceptions of the BCC, and the future role of the Center in terms of campus climate and campus life.

Procedure. Assessment team members conducted the interviews in pairs. In addition to written notes taken by the interviewers, conversations were

tape-recorded to ensure accuracy of responses. Responses of the in-depth interviews were analyzed through thematic analysis.

Focus Groups

Participants. The sample consisted of two groups of African-American undergraduate students. One focus group was comprised of five students, and the other group was comprised of six students.

Instrument. General questions were designed by the assessment team members to guide the focus group process. Group members were asked to express their thoughts on the purposes of the BCC, the impact the Center had on them personally, and the BCC's meaning to them. Other appropriate questions were asked of the group members based on the responses elicited.

Procedure. The focus group participants were recommended by members of the Black Student Union. Each focus group lasted one hour. Two assessment team members led each of the focus groups. One member facilitated the discussion while the second team member took notes. Data collected were examined afterward for overall commonalities and emergent themes.

Results

The results of this study are presented in five parts: 1) history of the BCC, 2) physical description of the Center, 3) students' general perceptions of the BCC, 4) campus administrators' and student leaders' perceptions of the BCC, and 5) African-American students' perceptions of the BCC.

History of the Black Culture Center

The BCC first opened its doors in 1973. The campus administration offered the Dean for Afro-American Affairs several different sites for the Center. The Dean chose the present site because of its central location between the academic community and the residential centers. The free-standing facility selected for the cultural center was formerly a fraternity house. The BCC was originally called the Black House and was later changed to the Black Culture Center. This Center was to be a meeting place for African-American students on campus, offering a wide range of educational, cultural, personal, and emotional support to the African-American population. In addition, the BCC was created to foster support and learning for the entire student population. Organizationally, the BCC was created as one of five departments reporting to the Dean for Afro-American Affairs. This organizational structure remains intact.

Physical Structure of the BCC

The BCC is a large, square, four-story building. The basement of the Center includes a practice room, a recreation room with pool tables, and a kitchen. Several pieces of African art are on display in the recreation room.

The formal and informal lounges, library, director's office, and reception room are on the main floor. The formal lounge contains several couches, various pieces of art work by African-American students and alumni, a piano, and a pulpit. Primary room colors are aqua, green, and yellow. The walls and ceilings are white with large, noticeable water stains.

The library containing approximately three thousand books, manuscripts, and journals is located at the back of the main floor. Toward the front is an informal lounge which contains many stacked chairs, another piano, a career information center, several tables, and easy chairs.

On the second floor are private tutorial rooms, a computer room, the office of Delta Sigma Theta, Incorporated; and a small classroom. On the third floor are another choral practice room, offices for the support staff, more tutorial rooms, and offices for the African-American Arts Institute.

The front of the BCC faces the new undergraduate admissions building. The back of the BCC faces the Auditorium and the Jordan River.

Students' General Perceptions of the BCC (Informal Interviews)

Overall responses. Ninety percent of the respondents were aware of the BCC, and 73 percent of these respondents correctly identified the location. Nine percent did not know of the BCC's existence, and one percent were unsure of its existence. Only 30 percent of the respondents had been to the BCC. Sixty-eight percent felt there was a need for the BCC, 23 percent said there was not a need for it, and 9 percent were unsure of its necessity.

White students' responses. From the White student sample in the study, 63 percent acknowledged a need for the BCC, while 23 percent said there was not a need, and 14 percent were undecided. Ninety percent knew the BCC existed, but only 20 percent had been there.

African-American students' responses. Eighty nine percent of these students knew about the BCC. Every African-American student said there was a need for the BCC.

University Administrators' and Student Leaders' Perceptions of the BCC (In-depth Interviews)

General perceptions. The three administrators and two student leaders stated that the purposes of the BCC included 1) a safe place for African-American students on campus, 2) an educational resource center for African-American students, staff, and faculty, 3) an outreach center, and 4) an avenue by which transmission of African-American culture to the rest of the campus could occur.

According to the Dean for Afro-American Affairs, the BCC is a "piece of the rock or foundation of Indiana University, and, as such, it is an integral part of the diverse climate of this campus." The Dean believed that African-American students perceive the predominantly White campus as a hostile environment. The BCC is necessary to create a sense of support and belonging. Furthermore, the Dean stated that the Center can help White students who are unconsciously racist to learn about African-American culture.

Responses from these formal interviews also suggested that the interviewees perceived the BCC's impact on the whole student population as limited, especially due to the lack of understanding by White students of the Center's purpose. The African-American administrators and student leader revealed that the BCC is psychologically important for African-Americans on campus. Interviewees perceived limited use of the BCC. However, just the presence of the BCC provides an impression of support for African-Americans on campus. The future of the BCC was perceived as vital to Indiana University's goal of attracting a more diverse student population. Currently funds are being collected to build a new cultural center, the Neal-Marshall Black Culture Center, which will be discussed later in this article. Additionally, the interviewees agreed that funding and constructing a new BCC would increase students' perceptions that Indiana University is committed to cultural and ethnic diversity.

Conflicting perceptions. The formal interviews also presented some conflicting viewpoints. The Dean for Afro-American Affairs claimed a need for a facility specifically for Black culture as opposed to a multicultural facility, because he believed that a multicultural center would decrease the available funding for African-American students. Funding would be divided among several cultural groups, with less money specifically allocated to any single cultural group. Subsequently, the effectiveness of the individual centers would be decreased.

In contrast, the Acting Vice Chancellor for Campus Life stated a need for a multicultural center. He expressed concern that individual centers suggest an isolationist perspective. He believed that hosting different groups under one roof would allow students to see a multicultural perspective rather than a segregated one.

Other conflicting perceptions came from the President of the IUSA and the President of the BSU. The IUSA President did not perceive the BSU as very active or as providing many opportunities for African-American students on campus. She believed the BSU was uncooperative in interacting with the African-American students on campus, as well as with other student groups.

In contrast, the BSU President and the Director of the BCC perceived the Black Student Union as very active and cooperative. They described many activities and events in which the BSU participated. Both individuals stressed that many non-African-American students are not aware of BSU activities and the BCC because of the African-American oral tradition. Many African-American

events that take place are advertised through word of mouth, in contrast to
written communication often used by other student groups. Subsequently,
individuals unfamiliar with the African-American oral tradition of sharing
information may perceive the BCC and BSU as inactive or as having poor
publicity due to limited use of flyers and pamphlets.

African-American Students' Perceptions of the BCC (Focus Groups)

The majority of information regarding the perceptions of African-
American students was gathered through the focus groups. The African-
American students in the focus groups had a strong understanding of the
purposes and functions of the BCC: to serve as a resource (e.g., library, people),
act as a support system for African-Americans, promote African-American arts,
and serve as a tutorial center. The students stated that the Center is mainly used
for the arts (e.g., IU Soul Review, African-American Dance Company), for
display of symbols of pride (e.g., trophies, awards, art work), and for specific
planned events and programs. The BCC was not perceived by the African-
American students as a social gathering place or a place to "hang out." The
focus group participants stated that they see more White students at the BCC
than African-Americans, especially in the evenings when free tutorial services are
offered.

Students' perceptions surfaced regarding the physical structure of the
BCC. The building was perceived to be old and outdated. One African-American
student stated, "It's kind of old. . .seems like it's been the same since the
1970s... . .almost seems as if it needs to be destroyed." Another student
commented, "the oldness gives a message, it's not homey and doesn't make you
want to stay." In addition, the African-American students believed that there is
an insufficient display of their culture.

The African-American students also stated that the BCC is not large
enough to serve the needs of African-American students. The African-American
Choral Ensemble has outgrown the facility, with the group's membership being
too large to utilize the practice room. Organizations such as the BSU can no
longer use the BCC either because of the size limitations of the rooms. In
addition, office space is limited. Only one of eight Black Greek organizations on
campus is able to have an office in the BCC.

Despite the criticisms of the physical structure, the African-American
students perceive the BCC as an important source of support. Much of the
impact of the BCC is psychological. The BCC provides support in an
environment that is often perceived as hostile and alienating. One student who
grew up in a predominantly African-American neighborhood stated, "When I
came to IU I felt lost and alone. . .I had a message from home that Whites don't
care. . .just having the [BCC] here is a symbol of hope for me, for the Black

community." Another African-American student commented, "I knew I could
survive at IU when I saw the Black Culture Center."

The BCC was also perceived as an important source of information for
African-American students to increase their knowledge of and pride in African-
American culture. A focus group member who grew up in a predominantly
White neighborhood stated:

> Before here, I knew nothing of Black people or Black
> history. . .I don't know where I would be without the
> Black Culture Center; it was a stepping stone for me to
> learn about Black people and Black history.

The African-American students believed that the BCC has minimal
impact on the White community. The students perceived that the BCC might
actually have a negative impact on the majority of White members of the
campus community due to their lack of understanding of the purposes of the
BCC. White students might see the BCC as separatist and might not understand
why there is not a White culture center. One African-American student stated,
"There needs to be more education of Whites as to what the BCC is. . .they only
know about tutoring."

Limitations of the Study

The fact that the researchers were three White women affected the study.
Gaining the cooperation of the BCC's staff initially was difficult. The African-
Americans interviewed were initially somewhat curious as to the team's
intentions, possibly due to the team's ethnicity. Furthermore, the team was
limited in its knowledge of the BCC and African-American culture in general
because of its own racial perspective. African-American researchers need to be
involved in future research concerning Black culture centers.

The team would like to have interviewed White students who had used
the BCC for tutorial services to examine if they had been influenced by the BCC
beyond tutoring. An increased sample size and use of snowball sampling would
have been more powerful as well.

Recommendations

Based on the results of this study, recommendations for Indiana
University and other institutions have been formulated. First, increased attention
needs to be focused on the BCC and its roles on campus. The BCC can be an
effective means of encouraging persistence of African-American students. The
BCC enhances African-American students' perceptions of the campus climate as
supportive and increases feelings of belonging. However, the BCC is frequently

overlooked with regard to its role in retention. For example, the report of the Minority Enhancement Council (1991), The Bloomington Imperative, never mentions the BCC when addressing retention and attrition.

Second, the student population, specifically White students, needs to be educated regarding the purposes and functions of a BCC. Results of this study indicated that many White students do not understand the purposes of the BCC or its functions beyond free tutorial services. Increased education of White students might alleviate the perception of African-American culture centers as separatist. The BCC should provide information for and communicate with other student affairs departments but should not assume the burden of responsibility for educating the entire student population. The team recommends that the responsibility fall upon campus administration as a whole, not just one area, such as the BCC.

Discussion

Results of this study indicate that the Black Culture Center at Indiana University enhances African-American students' feelings of support and belonging on campus. University administration is supportive of the BCC as the Center helps to demonstrate Indiana University's commitment to appreciating diverse student groups. Students seem to be aware of the BCC's physical presence, although some may not recognize the Center's functions and purpose of existence.

The BCC meets African-American students' needs in some, but not all ways. It does provide for emotional support; however, the physical structure itself is limiting, particularly with regard to its size. A new Black Culture Center is needed to accommodate the sizeable memberships of several African-American student organizations. Plans are currently under way for the construction of the Neal-Marshall Black Culture Center. Neal and Marshall were the first African-American man and woman to graduate from Indiana University. The Neal-Marshall Black Culture Center will consist of approximately 24,000 square feet and will be combined with the new Theater and Drama Center. The new Center will have its own distinct architectural identity separating it from the Theater and Drama Center. The Neal-Marshall Center will be one of the few cultural centers in the nation constructed specifically for the purpose of addressing African-American students' needs. Construction is expected to begin in the summer of 1993.

With the opening of the Neal-Marshall Center, more opportunities can be provided for African-American students as well as for other students on campus. In addition, the new Center is likely to increase student awareness and understanding of the BCC. In the new facility there will be enough space for more classrooms and more educational and cultural programs. At the same time, African-American culture will be visible to the entire campus.

The new Center will provide facilities that the current BCC cannot: more office space for the Black Greek organizations and the Black Student Union, meeting rooms large enough for the BSU, more areas for displaying items reflecting African-American culture, and practice rooms large enough for the African-American Choral Ensemble.

The impact of the Neal-Marshall Black Culture Center may increase as more students begin to use the physical spaces. Increased informal socializing might accompany the increased amount of space. African-American students indicated that they would socialize in the new Center after classes, practices, or meetings. Ideally, all students will take advantage of the many cultural and educational opportunities that the new Neal-Marshall BCC will provide, thus fostering a campus climate which reflects genuine appreciation for a diverse student population.

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Effects of Greek-Letter Membership on the
Moral Development of College Students

Diane Bullman-Houston

The American college fraternity system has been in existence for more
than 200 years. However, the needs of students that were met by the original
fraternities may not be the same needs that exist today. This belief is held by
many individuals, both inside and outside the realm of education, who question
the relevance of the campus Greek-letter system to today's lifestyle (Shaffer,
1990). A great deal of controversy surrounds Greek-letter organizations,
particularly regarding their influence on the moral development of the college
student (Baier & Whipple, 1990; Marlowe & Auvenshine, 1982). As Scott
(1965) stated, "Some observers praise Greek organizations for their contribution
to individual development, training in interpersonal relationships, and service to
the college and community. Others associate Greek membership with
interpersonal superficiality, attitudes of social superiority, and the encouragement
of excessive drinking norms" (cited in Marlowe & Auvenshine, 1982, p. 53).
This controversy appropriately compels a review of literature addressing the
effects of Greek-letter membership on the moral development of college students.

The study of moral development is particularly important due to the
changing demographic profile of the college student. While fewer traditional 18-
24-year-old students are attending college, institutions have been attracting older
students. In addition, the declining white birth rate and an increase in the birth
rates for African-Americans and Hispanics indicate that the majority of future
college students will be from special populations. This will pressure higher
education institutions, as well as Greek-letter organizations, to respond to the
different lifestyles, social and emotional needs, and expectations of these students
if they want to fill their institutions and organizations with new students and
members (Garland, 1985). Greek-letter organizations must reexamine the
benefits of membership, such as moral development, in order to attract new
members. If they do not change and open the doors to this diverse population,
they may soon find their membership dwindling to the point of extinction.

The purpose of this article is to provide a synopsis of the research
investigating the influence of Greek-letter membership on the moral
development of college students. First, an overview of moral development
theories is presented, followed by a review of research that has addressed the
effects of Greek-letter membership on the moral development of college students.
Finally, implications of the research and recommendations for the campus Greek-
letter system are presented.